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FOR THE GOSPEL MESSENGER.

LECTURES ON THE DIVINE ATTRIBUTES.

LECTURE I.—*On the Power of God.*

THE attributes called natural, viz. eternity, immutability, omnipresence, omniscience, power and wisdom, are inseparable from the idea of the Deity. Let us pause for a moment, and consider whether we can *conceive* of the first cause of all things separated from any one of these attributes. The first cause must be self-existent, and self-existence implies not only past but coming eternity, for that which ever has existed, must ever continue to exist. During the creation, he must have been *every where present*, to adjust its several parts, and to secure their harmonious operation. Omnipresence implies omniscience, and I refer to it only because it is customary, though without good reason as I conceive, to consider it a *distinct* attribute of the Deity. He who created all things, even if we deny that he governs the world, cannot want the attribute of *power*. And wisdom seems equally inseparable from his character, for the source of all the intelligence found in his creatures, must possess supreme intelligence.

Perhaps we can *conceive* of the Deity, as without the *moral* attributes, (holiness, truth, justice and benevolence) but his natural attributes have never been denied him, by any who admitted his existence. The name assigned to him by heathenism, was the *soul of the world*, a name which implies all those qualities which are denominated his natural attributes.

The arguments for the two first named divine attributes, viz. eternity and omnipresence or omniscience (for I consider these as one) are altogether of a metaphysical nature. It is a less difficulty to conceive of a self-existent intelligent being than of a self-existent world, that is, it is less difficult to conceive that mind created matter; than that matter had no creator, and thus we arrive at the conclusion that God has existed from all eternity. Again, to quote Paley, "the contrivance in the world proves its self-existence impossible. Nothing contrived can in a strict and proper sense be eternal, forasmuch, as the contriver must have existed before the contrivance," or rather before all worlds. "There never was a time in which nothing existed, because that condition must have continued. The universal blank must have remained, nothing could

rise up out of it." The objection to an *eternal* God, says Abernethy, "equally lies against an abstract duration without beginning and end, which yet is inseparable from our thoughts." If he governs the world, he must be every where present, or if he is inactive, we can see no reason why he should be in one place rather than another, but it is more probable that he pervades all space. If we deny that he is omnipresent, we cannot deny that he *can* be so, that he has the capacity of being every where present, for he must have been so, at that period when the wheels of creation were set in motion, otherwise how could the harmony of the mighty system have been ensured. But he who can be every where, has of course the attribute of omnipresence. As God is a *spirit*, his omnipresence implies his presence with the spirits of his creatures, so that he knows their thoughts. He that made the mind, shall he not know its operations? This wonderful knowledge is declared by the scriptures to be possessed by the Almighty, and we find that the Son of God knew the thoughts* of those with whom he conversed. It is a useful practical remark of Abernethy, that "the divine knowledge reaches to all the actions of free moral agents. This is a point of the greatest importance to us, and should affect our minds in the most sensible manner, because we *have to do with God*, as our lawgiver and our judge. He has, by various methods, made their duty known to mankind; some notices of his will are given to all men, *the work of his law is written in their hearts*, and he has *shewn them that which is good*, by the light of nature; some of them he has favoured with a clear and express revelation, and will call them all to account for their obedience to the law they were under. Now, for this important part of his administration, as the supreme ruler of the world, he is perfectly qualified by his exact knowledge of men, of all their ways and all their works, even to the most secret of them. His knowledge of other things may excite our admiration, but this more immediately concerns us, and calls for our attention, because the greatest consequences depend upon it; our happiness in the enjoyment of his favour, if he sees that *our works are perfect*, and that we have *walked before him in integrity and with upright hearts*, or the lasting miserable effects of his disapprobation, if he knows that we have been workers of iniquity."

Revelation also informs us that God is from everlasting to everlasting. But independent of the light of revelation, it is only by a *process of reasoning* that we arrive at the conclusion, that eternity and omnipresence or omniscience are divine attributes. The case is *different*, as it respects the attributes of power and wisdom. That the Deity does possess these qualities, in the highest degree, may be shewn as by metaphysical arguments, so, also, by inductive arguments, that is by such as result from an examination of his works. The metaphysical argument for the divine power is its inseparability from self-existent intelligence. A being who exists by his own inherent power must have creative power, and all power. Nothing

* Matt. ix. 4.

can be too hard for him. The intelligence too, which is underived, and the source of all the intelligence which creatures possess, must be of the highest order. No wisdom can be compared with his. But reasoning of this abstract nature is comparatively of little value. It is comprehended only by a few men, and it does not touch the heart. Like mathematical science, it is only useful, as it exercises the intellect, and as the foundation of practical inferences.

The power and wisdom of the Deity are best illustrated by the contemplation of his works of creation, providence, and a miraculous nature—a contemplation which affects the feelings, and not the understanding merely. Indeed, it is not the design of these lectures so much to *prove* the divine greatness and goodness, for who is so senseless and impious as to affirm the contrary, but rather to stir up devout affections, to make the hearer feel that his maker is great and good, and thus lead him to unite in the song of Moses and the lamb, saying, “great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.”* Let us invite your attention then to some of the works of God, by which his power is especially manifested.

Consider, first, the magnitude of the largest of the heavenly bodies. The sun is more than a hundred times as large as the earth. The visibility of the fixed stars, though immeasurably distant from us, authorizes the belief that they are much larger than the sun. The comparison, therefore, of a profound writer, may be as just as it is striking. “The earth, he remarked, may be as an atom, or to use more moderate language, a feather floating by the side of a mountain would be something of more consideration than this globe with all its stately eminences by the side of some of those giants.”

Consider in the second place, the extreme minuteness of some of the works of God. Place before you, the smallest living creature which the human eye, with the aid of the best microscope is permitted to see. There are insects now visible, (such have been the improvements of science and art,) which were invisible, and there is no doubt that they exist of a still smaller size than any with which man is acquainted. This insect, not so large as the smallest grain of sand, has the beating heart, the thousand veins, the instruments of motion; the weapons of defence, and the wonderful instinct by which it provides its food, its habitation, and its various enjoyments. The cover of its head adapted both for use and ornament, though it appear like down is divisible; and each single hair contains filaments involved, in order to give it strength, like the ropes which compose a cable. Behold the sting of the bee, formed like the tusk of the elephant, and tapering to a true point which art in her sharpest needle has in vain attempted. Behold the wing of the minutest insect thinner than the thinnest cobweb, and yet as capable of dilatation and diminution as that of the mighty eagle. Behold the fin of that amphibious insect. It is formed like that of the sea turtle, and as complete in every respect. But I am encroaching on

* Revelations, xv. 3.

another subject, (and it is difficult to avoid so doing) the wisdom of the Creator. The divisibility of matter is one of its wonderful properties. The human artist, as he improves in skill, divides matter more and more minutely, until he has at length succeeded in making some articles, a watch-chain, for example, the links of which are scarcely perceptible by the naked eye. The divisions effected by chemical analysis are still more minute, and there is no doubt that what are called "elements," a word which only implies human ignorance, may hereafter be subdivided even as the old elements, so called, have been. But if we admire the artist or the chemist, what shall we say of the creator of the atom, that particle which cannot be divided—and the real element which man has not yet discovered. "At *one end* of the vast scale of operation," says Paley, "we see an intelligent power arranging planetary systems, fixing, for instance, the trajectory of Saturn, or constructing a ring of two hundred thousand miles diameter, to surround his body, and be suspended like a magnificent arch over the heads of his inhabitants; and, *at the other*, bending a hooked tooth, concerting and providing an appropriate mechanism, for the clasping and re-clasping of the filaments of the feather of the humming bird."

"Animalcules," says an anonymous writer, "have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organized as those of the largest species: they have life and spontaneous motion, and are endued with sense and instinct. In the liquids in which they live, they are observed to move with astonishing speed and activity, nor are their motions blind and fortuitous, but evidently governed by choice, and directed to an end. They use food and drink, from which they derive nutrition, and are therefore furnished with a digestive apparatus. They have great muscular power, and are furnished with limbs and muscles of strength and flexibility. They are susceptible of the same appetites, and obnoxious to the same passions, the gratification of which is attended with the same results as in our own species. Spallanxi observes, that certain animalcules devour others so voraciously, that they fatten and become indolent and sluggish by over-feeding. After a meal of this kind, if they be confined in distilled water, so as to be deprived of all food, their condition becomes reduced; they regain their spirit and activity, amuse themselves in the pursuit of the more minute animals, which are supplied to them; they swallow these without depriving them of life, for by the aid of the microscope, the one has been observed moving within the body of the other. These singular appearances are not matters of idle and curious observation; they lead us to inquire what parts are necessary to produce such results. Must we not conclude that these creatures have heart, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organized body! And if so, how inconceivably minute must those parts be! If a globule of their blood bears the same proportion to their whole bulk as a globule of our

‘blood bears to our magnitude, what powers of calculation can give
‘an adequate notion of its minuteness.”

Wonderful are the science and the art which open to the eye of man, the dust on the wing of the fly, which can analyze the breath of the rose. But how great the Creator of that creature who can thus look into his maker’s works. But this is a point to which I shall recur hereafter.

Consider, in the third place, the *extent* of creation. Remove to the spot which now bounds your vision, or to the remotest star; remove again and again, and you will still be as far as ever from the limits of space; or stand on a mountain, and when you have surveyed all around you, suppose the mountain gradually to ascend affording a larger and a larger field, both of earth and the heavens, and your sight to improve so as to be capable of taking in the prospect, as it expands, and at last that you could embrace the view not of one province, as Moses did from Pisgah, not of one continent, not of earth, not of the solar system, but of *all* the systems of suns and their planets; and more, that the same glance would comprehend the spiritual world—the heaven of heavens—then remember you are only a spectator,

“These are thy glorious works, Parent of good.”

The mountain on which we have supposed you placed, though it overreaches the most distant fixed star, or sun, and penetrates beyond the limits of the abode of all creatures inferior to angels, and even looks upon the throne of the divinity, is but a poor emblem of his greatness, for it is only as a little watch tower, compared with the prospect which it commands. The sun, the fountain of light and heat to so many earths, is a mighty object. But how small is *his* consequence in creation, compared with that centre of gravity around which thousands of suns with all their attendant planets and satellites and comets, make their revolution. “Every star,” says Dwight,* “is no other than a sun—forty-five thousand such stars have been counted, by the aid of the Herschellian telescope, in so small a part of the heavens, that, supposing this part to be sown no thicker than the rest, the same telescope would reach at least seventy-five millions in the whole sphere. By means of new improvements in the same optical instrument, they have been found to be numerous to a degree still more astonishing. Every one of these is in my view, rationally concluded to be the sun, and centre, of a system of planetary and cometary worlds. Beyond this, I think it not at all improbable, that, were we transported to the most distant of the visible stars, we should find there a firmament expanding over our heads, studded in the same manner with stars innumerable. Nay, were we to repeat the same flight, and be again wafted through the same distance, it is not improbable that we should behold a new repetition of the same sublimity and glory. In this manner immensity appears in a sense, to be peopled with worlds innumerable, constituting the boundless empire of Jehovah.

* Sermon vii. page 109.

‘How amazing, then, must be the power and greatness of Him, who
 ‘not only telleth the number of the stars, and calleth them all by
 ‘their names, but with a word spoke them all into being!’

With like eloquence, on the same subject the great Warberton* says—“When, by the further aids of science, the religionist understands, that a new host of heaven, too remotely stationed for the naked sight to draw out and review, hath been made to issue into day; each of which shining strangers is the leader of a troop of others, whose borrowed lustre, too weakly reflected, no assistance of art can bring forward; and that still, when sense stops short, science pursues the great discovery, and reason carries on the progress through the mighty regions of boundless space; the fatigued imagination, tracing system after system, as they rise to light in endless succession, turns frightened back upon itself, and overwhelms the labouring mind with terror and astonishment; whence, it can never disengage itself till it rises on the wings of *Faith*, which bear this humbled creature from himself, and place him before the throne of God; where he sees the mysteries of that Providence laid open, whose care and bounty so magnificently provide for the meanest of his creatures. Thus piously affected is the religionist with the sacred horrors of this amazing scene;—an universe stretched out through the wide regions of space, and terminated on all sides by the depths of infinity.”

The ocean, now calmly heaving its mighty bosom without ruffling its surface, and then rising into a thousand mountains, dashing its foam like volcanic sparks far out of sight is a mighty object. Muse on its expanse, on its unfathomed depth, its rage when lashed by a storm. Behold the little sea-bird tipping its feet, and you have an emblem of the proportion which that ocean bears to the solar system—the system which itself is so small a part of the universe.

Consider, in the fourth place, the *variety* and *number* of the creatures of God,

“See through this air, this ocean, and this earth,
 All nature quick and bursting into birth!”

We read of the mineral, the fossil, the vegetable, and the animal kingdoms. In the animal kingdom we have man, beast, bird, fish, reptile, insect, &c. In each of these genera, there are many species; for example, how different the boa-constrictor, the elephant of serpents, as he has been called, from the glass snake, small as a toy, and brittle as the substance from which it borrows its name. In each species how innumerable the *individuals*, all alike, and yet so unlike that the identity of each is preserved. There are no two leaves on the bud of a flower which are exactly alike. But there is another order of creatures, the angels. Of a portion of the heavenly host, we are told they are a great number which no man can number. Figures would fail to enumerate the individuals in *any one* of the species of the classes which we have named. God “tel-
 leth the number of the stars.” No one else can. “He calleth them all by their names. Great is our Lord, and of great power.”

Sermon ii. p. 29, 4to.

FOR THE GOSPEL MESSENGER.

ANOTHER PAGE FROM A SERMON.

The circumstances of our day, are such as to give force to the claims of religion on the heart of every individual; and especially to the claim it has on all, "in every thing by prayer and supplication, with thanksgiving," for the many undeserved mercies he has bestowed upon our country, "to make known their requests to God." The approach of calamity may not unreasonably be apprehended. Let it not, I beseech you, be slightly considered. By all temporal and moral means, let it, on the contrary, be prepared for as it should be. Fervent and truly sanctified petitions for the gracious interposition of heaven, should be, especially, the Christian's expedient, whatever human precaution and care, he may feel it to be incumbent for him to use. "In the time of trouble, thou shalt call upon me, and I will hear thee." The counsel is shewn by the whole history of the recorded dispensations of Jehovah, to be as well for communities as for individuals. In both our individual and social capacity, let us, avail ourselves of it, as we ought. Let us, that is, resolve to put away from us, whatever may make our prayer unacceptable with God, and to the utmost that our sinful frailty will admit, render it the oblation of hearts sanctified to his glory.

Whatever else may endanger the success of our supplications for heaven's mercy, it is as becoming our office, as it is seasonable, to remind you of one prominent feature of the time, which bears a most unpropitious seeming. The spirit of party strife is too much among us, marked with characters that cannot but be offensive to heaven. In pursuit of its object, it not only heedlessly oversteps all the considerations of charity, and moderation, but even religion and morality have been comparatively made of no importance, while any thing was in view, which could minister to its advancement. Certainly, in every Christian's estimation, all the influences of the world, which in this, or any other way frustrate the grace of God in the heart, by putting all the evil passions of our corrupted nature, into the ascendancy, are utterly inconsistent with any reasonable or authorized hope of help or blessing from on high. Brethren! may the word of God, counselling such widely different things, dwell more efficiently among us—and whatever the contrarieties of political sentiment and action, that unavoidably and irremediably must prevail among us, let it be our desire and endeavour, that, at least, among those who name the name of Christ they be exclusive of all by which that name must be dishonoured before men; and let the *Christian patriot* (and there are many, I am sincerely persuaded, on either side of the question that divides our community, to whom the title may fairly be assigned) let the *Christian patriot* never lose sight of that great interest of his country, which consists in the blessing of heaven resting upon it, or in fearful displeasure withdrawn or withheld, because of the righteousness or unrighteousness of its people—the honour or dishonour done his sacred name and laws.

FOR THE GOSPEL MESSENGER.

A PRAYER.

The following Prayer, compiled by a pious Female Member of our Church, may be used, perhaps, not without satisfaction by others.

O Almighty God, my Heavenly Father, when I calmly look back upon my conduct in this world, how greatly have I failed in many known duties, particularly towards my country, which I have not loved as I ought; because I have not sufficiently prayed for its best welfare. Intent enough I have been upon its vain glory; its outward pomp, and its national prosperity; but O how little have I been importunate with thee, for the greatest blessings; that religion and piety might flourish in the land, without which no true happiness or good can really be found. I humbly implore thy blessing on the President of these United States, and also, on the Governors of the different States, beseeching thee to grant them, with all outward good, the inward blessings of thy grace. In obeying those whom thy Providence hath set over me, O teach me to see how I may best obey thee, and glorify thy goodness for a just government, good laws, and the valuable liberties I enjoy. If those in authority seem to fall into errors, (for what man is he that sinneth not) keep my tongue from reviling, and direct my heart unto praying for them, that thy wisdom may rectify what human ability could not apprehend or foresee. Deliver me from sedition and selfishness, from all the evils of political passion and resentment. I pray thee to heal all divisions among thy children, which may bring sad and deep reproach on thy gospel, or lay dismal snares and stumbling blocks in the ways of men! O that they may love and pity each other, considering what infinitely tender pity and love thou hast manifested for them. Help! O help me to fill up all my relations in life to thy honour and glory. Let the blood of Jesus cleanse me from all my sins to others; and do thou forgive, as thou enablest me to forgive, all their transgressions against myself. Grant me larger measures of grace in the days to come, that I may praise thee more and more throughout my whole life and conversation—and thus live and die to the edification of others, and above all to thy glory.

Keep me, O Lord, from all unreasonable grief when thou art pleased, with equal wisdom and goodness, to remove the friends of my heart, or the outward comforts of my life, knowing that all things shall work together for our mutual, our real, our everlasting good. Having these hopes, help me to be more and more purified, from all uncleanness, both of flesh, and of spirit, and to endeavour even to perfect holiness in thy faith and fear. Lord, I am a blind and feeble worm, and of mine ownself can think or do nothing that is good; O do thou, therefore, work in me to will, and to do of thy good pleasure, that I may neither be barren nor unfruitful in thy word or work among the children of men. Help me to bear wrongs patiently, to speak every truth meekly, to carry as much as possible my whole conduct unblameably, with respect to others, that thy holy name and truth may be exalted. O Lord, I give up

myself, all I have and own, unto thy blessed protection, particularly at this time of awful and general calamity. Not my will, O Lord, but thine be done! I know that thou wilt do for me exceeding abundantly, above all that I can ask or think, for the sake of Jesus Christ, my Lord and Mediator.—*Amen.*

FOR THE GOSPEL MESSENGER.

APPEAL TO LAY CHURCHMEN.

The Editor (who is the highly respectable and well-known Mr Rose, of the *British Magazine and Monthly Register*, a new English periodical, devoted to religious and ecclesiastical matters; in an excellent address to the public announcing, and explaining the design of the work, has, among many other very judicious reflections, the following intimation to Lay-Churchmen. It might, most profitably for the Church, among ourselves, be taken to heart by the friends of religion, among our well informed and influential Laymen, nor can I forbear asking you to offer it to their attention in your useful publication.

E. C. A.

“Let it be observed, that the Editor is addressing here, not ‘Clergy only, but those Laymen too, who are accustomed to take ‘an active interest in the affairs of the Church, on them he calls ‘especially to assist in one good work, that of inspiring other Laymen with their own feelings, and in extirpating from their minds ‘one great error, that of believing that the *Church* means the Clergy ‘only, while, in fact, every true member of the Church, has just ‘as deep an interest in its welfare and safety as the Clergy themselves. ‘The Church,’ says Mr. Le Bas, in his admirable life of ‘Wiclif, ‘comprehends the Lay-members, as well as the spiritual ‘orders.’ The error of supposing that the Church designates the ‘ministers of religion only, exhibits the Clergy as an order in whom ‘the rest of society have but a slight and ambiguous interest, and ‘places them in a most injurious disunion from the rest of the social ‘body, with which, in truth, they should be indissolubly bound up.”

FOR THE GOSPEL MESSENGER.

ON THE DEATH OF THE RIGHTEOUS.

“Blessed are the dead who die in the Lord, for they rest from their labours.”

(Concluded from page 267.)

To “die in the Lord” is to quit this mortal existence with a holy hope, an entire reliance upon his mercy, to resign all things into his hands—to be ready when he calls—to shut the heart to earthly ties and attachments and to dwell upon the spiritual enjoyments of the heavenly host—to make our home amid the angelic choir—to pass through life as pilgrims seeking a better country—not to fix our hopes on earthly things—not to make to ourselves a heaven below, of the idols the world can give, but to live spiritually, purely, righteously before God, and to die with a firm conviction, that he is our portion, our rock and our everlasting salvation.

Yes, "blessed are the dead," what cares and sorrows they escape! From what bitterness and wretchedness they are freed! No more pain, nor sighing, nor tears forever and ever! No more sin, temptation, nor suffering—no more fear of death—no more horror of the grave!

"The living know that they must die,"

And the daily recurrence of their apprehensions—expectations of the coming foe and dread of the tomb, all deprive them of that "rest"—that quiet, of which the peaceful inhabitant of the grave is possessed; and who, that is wearied and harrassed by the trials and pursuits of the world, does not envy the calm rest of the pious dead? How often, when in the extremity of anguish we exclaim, "my soul is weary of my life," do we turn to the "last home" of the Saint and wish that we too, were "where the wicked cease from troubling and the weary are at rest!" When we are fatigued with the heartless round of worldly duties—worn out with the restraint which circumstances impose upon us—languid and dispirited with earthly occupations, do we not dwell on the peaceful slumbers of the dead and long to share their tranquillity and rest? These are natural feelings, but we should not dwell upon them without chastened and subdued minds—not in despair, nor in rebellion against God, for he does all things wisely, even though his afflicting hand bring us to the dust; and we should never be "weary of our life," nor wish for death as a reproach to him for what he has seen fit to do unto us. We should remember that life is given and prolonged through mercy, as a time for further repentance, and in its constant improvement, we should please God and call down his blessings upon us while we live, and ensure his sustaining presence at the dark and awful hour which takes us to his bar of retribution. And we should consider too, that only a well-spent life, can render our death peaceful, and our resurrection joyful; and when we look at the graves around us and say, "blessed are the dead, for they rest from their labours," we do not mean those who have died in sin, for although their bodies are at "rest," certainly, and no feeling can enter into their silent abode—yet it is not the inanimate form we are to think of, it is the heavenly rest of the soul we desire. We know not to what variety of wretchedness the sinner's soul is condemned, even as soon as it leaves its earthly tabernacle, nor the joyful existence of the righteous in another world; yet from scripture revelation, we learn that there is a rest for the Christian's spirit, and a never-dying worm for that of the wicked. Is it wise, then, to risk, being among the condemned in eternity, when we might be of that glorious throng, who are worshiping God, day and night, with hymns, and blessings, and praises, to him and to the lamb, who sitteth at his right hand forever and ever?

If there was nothing else gained by a life of holiness, the consolation given to the survivors of those "who die in the Lord," should induce us all to cultivate religion. How calm is the feeling; how subdued the affliction of the bereaved, which springs from the

entire conviction, that their loved ones are with God! Can that sorrow be without comfort, which mourns over a dying Saint? Can they be without resignation, who see their departing friend falling asleep in Jesus? Can they fix their thoughts on the grave's destruction when the spirit is rejoicing in the glorious hope of a resurrection from its horrors? For ourselves, we may weep for the awful blank left in our domestic circle—for the broken ties of early affection—for the desolation of our hearts—for our dearest sympathies torn asunder—for the long dreary days unblest by the smile of love—for the warm grasp of the hand, which gave gladness to us—for the cheerful step, which ever gave us welcome—for all *these* we may mourn—may weep our bitterest tears, but for *them*, the released! the holy! the happy!—Oh! who can weep for them without sin? “They rest from their labours!” Let us follow their example—let us live so that we too, may “die in the Lord”—let us cultivate religion that we may impart to surviving friends the same holy consolation, which *these* have given to us. Let us while thinking of their peace and rest in the kingdom of God, “go and do likewise.” Let us lead the life of the righteous, that our last end may be like his—oh! let us cast away the perishing objects of time and sense and “set our affections on things above,” that when the destroyer shall approach with his terrors, to lay us in the dust, we may like those “blessed who die in the Lord,” be ready to meet him, without fear and alarm, and that our souls may, after his destroying the body, “rest from their labours” in the undying presence of God the Father, God the Son, and God the Holy Ghost!—*Amen.*

EXTRACTS FROM BISHOP WHITE'S CHARGE ON REVIVALS.

(Concluded from page 275.)

Public narration of spiritual exercises not to be practised.

Whether congregational assemblings be restricted to the returns of Sunday, or they be extended in accommodation to an existing crisis; and whether the exercises be conducted under the name of sermons, or under that of lectures; let no one conceive of what is now said, that it is designed to invite the attendants, or any portion of them, to avail themselves of such occasions for the disclosing of their spiritual states, and for the narrating of exercises which should remain in secrecy; with the single exception of communication under the seal of confidence, and with a view to private counsel. The other course is but another form of the fault of praying at the corners of streets, so pointedly censured by our Saviour. While no one will pretend, that there is in Scripture any warrant for such displays, or any examples of them; our knowledge of human nature ought to suggest to us the apprehension; and it is confirmed to those who have possessed considerable opportunities of observation, that this is a door at which there cannot fail to enter the intrusions of self-complacency and self-exaltation, issuing in that species of hypocrisy, which can cover malignant passion under

Yes, "blessed are the dead," what cares and sorrows they escape! From what bitterness and wretchedness they are freed! No more pain, nor sighing, nor tears forever and ever! No more sin, temptation, nor suffering—no more fear of death—no more horror of the grave!

"The living know that they must die,"

And the daily recurrence of their apprehensions—expectations of the coming foe and dread of the tomb, all deprive them of that "rest"—that quiet, of which the peaceful inhabitant of the grave is possessed; and who, that is wearied and harrassed by the trials and pursuits of the world, does not envy the calm rest of the pious dead? How often, when in the extremity of anguish we exclaim, "my soul is weary of my life," do we turn to the "last home" of the Saint and wish that we too, were "where the wicked cease from troubling and the weary are at rest!" When we are fatigued with the heartless round of worldly duties—worn out with the restraint which circumstances impose upon us—languid and dispirited with earthly occupations, do we not dwell on the peaceful slumbers of the dead and long to share their tranquillity and rest? These are natural feelings, but we should not dwell upon them without chastened and subdued minds—not in despair, nor in rebellion against God, for he does all things wisely, even though his afflicting hand bring us to the dust; and we should never be "weary of our life," nor wish for death as a reproach to him for what he has seen fit to do unto us. We should remember that life is given and prolonged through mercy, as a time for further repentance, and in its constant improvement, we should please God and call down his blessings upon us while we live, and ensure his sustaining presence at the dark and awful hour which takes us to his bar of retribution. And we should consider too, that only a well-spent life, can render our death peaceful, and our resurrection joyful; and when we look at the graves around us and say, "blessed are the dead, for they rest from their labours," we do not mean those who have died in sin, for although their bodies are at "rest," certainly, and no feeling can enter into their silent abode—yet it is not the inanimate form we are to think of, it is the heavenly rest of the soul we desire. We know not to what variety of wretchedness the sinner's soul is condemned, even as soon as it leaves its earthly tabernacle, nor the joyful existence of the righteous in another world; yet from scripture revelation, we learn that there is a rest for the Christian's spirit, and a never-dying worm for that of the wicked. Is it wise, then, to risk, being among the condemned in eternity, when we might be of that glorious throng, who are worshiping God, day and night, with hymns, and blessings, and praises, to him and to the lamb, who sitteth at his right hand forever and ever?

If there was nothing else gained by a life of holiness, the consolation given to the survivors of those "who die in the Lord," should induce us all to cultivate religion. How calm is the feeling; how subdued the affliction of the bereaved, which springs from the

entire conviction, that their loved ones are with God! Can that sorrow be without comfort, which mourns over a dying Saint? Can they be without resignation, who see their departing friend falling asleep in Jesus? Can they fix their thoughts on the grave's destruction when the spirit is rejoicing in the glorious hope of a resurrection from its horrors? For ourselves, we may weep for the awful blank left in our domestic circle—for the broken ties of early affection—for the desolation of our hearts—for our dearest sympathies torn asunder—for the long dreary days unblest by the smile of love—for the warm grasp of the hand, which gave gladness to us—for the cheerful step, which ever gave us welcome—for all *these* we may mourn—may weep our bitterest tears, but for *them*, the released! the holy! the happy!—Oh! who can weep for them without sin? “They rest from their labours!” Let us follow their example—let us live so that we too, may “die in the Lord”—let us cultivate religion that we may impart to surviving friends the same holy consolation, which *these* have given to us. Let us while thinking of their peace and rest in the kingdom of God, “go and do likewise.” Let us lead the life of the righteous, that our last end may be like his—oh! let us cast away the perishing objects of time and sense and “set our affections on things above,” that when the destroyer shall approach with his terrors, to lay us in the dust, we may like those “blessed who die in the Lord,” be ready to meet him, without fear and alarm, and that our souls may, after his destroying the body, “rest from their labours” in the undying presence of God the Father, God the Son, and God the Holy Ghost!—*Amen.*

EXTRACTS FROM BISHOP WHITE'S CHARGE ON REVIVALS.

(Concluded from page 275.)

Public narration of spiritual exercises not to be practised.

Whether congregational assemblings be restricted to the returns of Sunday, or they be extended in accommodation to an existing crisis; and whether the exercises be conducted under the name of sermons, or under that of lectures; let no one conceive of what is now said, that it is designed to invite the attendants, or any portion of them, to avail themselves of such occasions for the disclosing of their spiritual states, and for the narrating of exercises which should remain in secrecy; with the single exception of communication under the seal of confidence, and with a view to private counsel. The other course is but another form of the fault of praying at the corners of streets, so pointedly censured by our Saviour. While no one will pretend, that there is in Scripture any warrant for such displays, or any examples of them; our knowledge of human nature ought to suggest to us the apprehension; and it is confirmed to those who have possessed considerable opportunities of observation, that this is a door at which there cannot fail to enter the intrusions of self-complacency and self-exaltation, issuing in that species of hypocrisy, which can cover malignant passion under

language taken from religious theory; at first, perhaps, prompted by feeling, but continued by the mere force of habit. Ambition is a crafty principle, not seldom concealing its dangerous character from the person in whose breast its fire is kindled. But whether it point his view to a station of political eminence, or to an extraordinary grade of saintship, it is the same as to the unworthy arts by which it accomplishes or pursues its purposes.

Social prayer to be performed according to the prescribed services of the Church.

It will not be foreign to the present design, to say a few words relatively to social prayer, at other times, and in other places, than those especially contemplated by the rubrics of the Church. There would be unfaithfulness to the most sacred of trusts, if there should be hesitation to express the opinion, that on the conscience of an officiating minister of this Church, there should rest the obligation of performing the public service in the way prescribed by her, without any discrimination as to the time and place. The disregard of her salutary provisions, and the substitution of devotions which have little or no resemblance to them, will always tend, as heretofore, to the withdrawing of her members from her communion; or at least to lower in their estimation her doctrines and her worship. It is a natural consequence; since there will be resolved into a wanton exercise of authority, the restraining to forms implied to be less edifying than those which private discretion is seen to conceive and utter.

The opinion now expressed, is of occasions to which there is the access of all descriptions of persons. In regard to the whole of our service, it does not exactly apply to a select company, associated for any useful purpose, perhaps for mutual counsel, bottomed on personal confidence. Yet the spirit of what has been delivered applies even here, especially as interdicting what is of an opposite character and tends to an opposite result.

It must be acknowledged to be an imperfection, as well of prayers sent up by assemblies consisting of persons of various characters, as of discourses addressed to them, that while there may be individuals, whose peculiar states of mind may not be reached by any thing that has been delivered, an opportune sentiment may have an effect, like that on the king of Israel, of an arrow from a bow drawn at a venture. And sometimes the case of a hearer is so exactly met by what has fallen from a preacher, that he has been suspected of personality, when nothing was further from his thoughts. These are happy results, but not to be counted on.

Pastoral visitations.

In what way then is the imperfection of public instruction to be supplied? It is by personal intercourse, through the medium of confidential disclosure to a minister of the gospel; or, if the party so incline to some other religious person, of the state of his or her mind, in an inquiry after the way of salvation. This is agreeable to what we promised in ordination, when we answered to the ques-

tion exacting public and private monitions and exhortations, "as well to the sick as to the whole within our cures, as need should require, and occasion should be given." Here is a qualification, not to be so interpreted as to prevent the seeking of occasion when it can be done within the bounds of Christian prudence, and of the probability of being useful. But it falls short of such obtrusive invasions of the rights of domestic life, and of the freedom of private consciences, as are commonly repulsive; fall short of the promised benefit; and are not supported by any precept, or by any example in the holy scriptures.

Here is a work which may be pronounced to be the most important of all which ought to rest on the conscience of the pastor of a congregation, for which he should be at all times prepared, should be easy of access, and should be within his cure, except in the case of a weighty cause of temporary absence. On all these points, his conduct should be a refutation of the reproach often cast on his profession, that the labors of it are only those of the Lord's day; the rest of the week being spent in festivity, or in needless excursions, or perhaps in the less censurable employment of literary application. Even the last mentioned, however justifiable and praiseworthy, within reasonable limits, and especially so far as it may qualify for the opening of "the whole counsel of God," becomes excessive and sinful, when it is indulged in, to the withholding of the bread of life from any one who may be hungering for it, or to the neglect of any active duty of the pastoral care.

Although this is a branch of the ministerial character applicable to all times, yet it is pre-eminently so in seasons of serious impressions on the popular mind. In such an exigency, a pastor may have to suit his counsels to some who, although born and educated within the Christian Church, are without the knowledge of the first principles of the oracles of God; to others whose inquiries are impeded by doubts, which have their origin in an incipient seriousness, after lives hitherto spent with insensibility to subjects, at last opening on them in the full weight of their importance; to others who are bowed down under the sense of their sins, with such mistaken views of the Gospel, as to question the possibility of their being interested in them; and to omit many casts of character of inquirers sincere in their desires, but standing in need of direction to the only source of lasting satisfaction; to others who, under the excitement of mere animal sensibilities, think them the signs of grace and the measure of the grade of it; but ought to receive admonitions in the spirit of St. Paul, "let him who thinketh he standeth, take heed lest he fall." It is a crisis big with anxiety; when a minister of the Gospel finds himself under the responsibility attached to any one of the exigencies referred to, or to the like. And while he is now reminded of the care constantly incumbent on him, of being what our Saviour has taught him he should be, "a scribe ready instructed in the kingdom of God," let him also be aware of what will be the result of the passing opportunity on his own securing of the approbatory sentence, "well done good and faithful servant."

The address shall conclude with a brief statement of certain uses of the present subject, interesting alike to the laity as to the clergy, and intended to guard against levity and irreligion; which are often the counteraction of the misdirected ardour, attendant on what are called revivals.

Religion necessary for the government of human conduct.

1st. These extraordinary excitements may correct the error of those, who conceive of religion, as of a principle not necessary to the governing of human conduct. They imagine, that it may be committed to such motives as are suggested by a prudent balance of opposite tendencies, in their bearings on the present safety and satisfactions of the agents. But they may be assured, that there is something in human nature, responding to the calls raised to it from the Gospel, and waiting only for a suitable state of mind, and suitable circumstances, to sound alarms which shall be irresistible. This property may be compared to those substances which lie quiescent under the surface of the earth; until, by contact with the atmosphere, their awful properties are brought into action. The analogous principle of the human character, hitherto kept dormant by the cares or by the enjoyments of the present life, may be rendered operative on the persons referred to, by some unexpected occurrences, or by their witnessing of its potency on others, acting through the influence of sympathy on themselves. When they contemplate the extravagances of which such excitements may be the cause, it ought to be a motive, in addition to motives of a higher nature, now to permit the season of revival to have its legitimate influence in the generating of the affections substantially religious; evidenced in such a profession of religion, as is agreeable to truth and soberness. Even if there should be no such result on themselves; let them at least, in what passes under their notice, recognise a principle of human nature, as certain as any other property either of the mind or of the body; and like them all, manifesting itself in results interesting to individuals and to the community.

Religious sensibilities to be cultivated.

2nd. The second use of the subject, common to all, is the giving of a due scope to religious sensibilities, put into motion by any such popular excitement as that which has been now considered. Whatever, or however great may be the extravagances, to which, from the want of a proper direction, it may give occasion: every inward intimation of estrangement from our heavenly Father, is from himself, through the agency of his Holy Spirit; for the improvement of which we are responsible to his great tribunal. Such sensibilities are the best cultivated and made productive of their proper fruit, in silence and retirement; although there may be needed and there may be sought the counsels of those, who, having already trod the ways of Zion, must be supposed to be informed of their encouragements and of their dangers. Whatever savors of ostentation, is a temptation and a snare. But this should be no

hindrance of a modest profession; since, while with the heart, man believeth unto right eousness; it must be, that "with the mouth confession is made unto salvation."

Excellency of true religion.

3d. The last intended use is the excellency of religion in its genuine character, however liable to be dishonored by many operations and many practices, which have not either reason or scripture to recommend them. A counterfeit always supposes the reality of the object of which it is the semblance. Accordingly, however, these two matters may occasionally be confounded; it will remain invariably true, that agreeably to a strict translation of a text to be cited from the Old Testament—"the fear of God, and the keeping of his commandments, is the whole of man:" meaning, as he should be in himself and in all his relations; and that in the estimation of the New Testament, the end of "the Grace of God to all men," agreeably to the proper order of the words, is "its teaching of them, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world." This is the path on which, as said in Scripture, there is "shed a light that shineth more and more unto the perfect day."

Brethren: it is bordering on the half of a century, since the date of the incipient measures of your bishop, for the organizing of our church out of the wreck of the revolution. On the principles detailed in this charge, he has acted during that long tract of time, and in the preceding years of his ministry, not without the sense of his high responsibility on the subject. Under the weight of the same, he delivers his opinions in this form; that they may be on record and perhaps have a degree of weight after the short remainder of his participation in your counsels.. It is this, which must be his apology for the so long occupying of the attention of his reverend brethren of the clergy, of the other members of the Convention, and of the audience generally.

WM. WHITE.

EXTRACT FROM THE REV. DR. MILLER ON REVIVALS.

(Continued from page 278.)

"It was remarked, on a preceding page, that the disorders which occurred in the Synod of Kentucky were early connected with *camp meetings*. It is my impression that camp meetings began in the Presbyterian Church: that they were first adopted from a kind of *necessity*, in a country where houses for public worship were few, and of small size, and, of course, altogether insufficient for receiving the great crowds which collected on particular occasions, and who were in a state of mind which prompted them to remain a number of days at the place of meeting. In such circumstances encamping in the open air seemed to be unavoidable. But what was begun from *necessity*, was afterwards, in many cases, continued from *choice*. Camp meetings were found to furnish admirable means for the propagation of strong excitement. The evils, how-

ever, to which they naturally led, soon diminished their popularity with calm and impartial observers. Our Methodist brethren, it is believed, took this plan from us; and retained it for many years, as one of their favourite methods of conducting worship for the purpose of effect. But, although not yet wholly discarded from that body, it is no longer so great a favourite, or so extensively employed, as formerly. Hence a pious and judicious minister of that denomination lately said to a friend of mine—'I am a little surprised at you Presbyterians. We tried the machine of camp meetings for a number of years, and have but recently dismounted from it, scarcely escaping with whole bones; when, lo, you are disposed to mount again, and once more to venture on the perilous experiment!'

I confess, I deeply regret that the use of camp meetings should be resumed in our body. Where they are *necessary*, that is, where an assembled multitude cannot be accommodated in any other way; as was evidently the case with some of the audiences of John the Baptist, and afterwards, in some cases, with those of our Lord—and as, doubtless, has happened in a number of instances since; let them be freely employed. I am far from supposing that they are necessarily and always injurious.—Far less that all the converts that have been numbered on such occasions, were of a spurious character. By no means. Wherever the word of God is faithfully and powerfully presented, it never fails, I believe of doing some good. It has never been my lot to see a Presbyterian camp meeting. But I have had an opportunity of personally witnessing the effects of such a scene, as they appeared among our Methodist brethren. And the general impression which they made upon me, was, I acknowledge, by no means favourable. To say nothing of the irregularities and abuses which it is difficult, if not impossible, in ordinary cases wholly to avoid, on the skirts, and sometimes in the interior, of such camps: they have always appeared to me adapted to make religion more an affair of display, of impulse, of noise, and of animal sympathy, than of the understanding, the conscience, and the heart. In short, they have always struck me as adapted, in their ordinary form, to produce effects on our intellectual and moral nature, analogous to those of *strong drink* on the animal economy; that is, to excite, to warm, and to appear to strengthen for a time; but only to pave the way for a morbid expenditure of 'sensorial power,' as we say concerning the animal economy—and for consequent debility and disease.

Some of my brethren, I am aware, honestly, and I have no doubt, piously entertain a different opinion. I judge them not. 'To their own master they stand or fall.' I have merely ventured to pour out on paper the fulness of a heart intensely solicitous, if I do not deceive myself, for the extension and the honour of true religion; and desiring, as sincerely as any friend of camp meetings in the land, the multiplication, and the universal triumph of genuine revivals. I claim no particular skill, or extent of information on this subject; and am cordially willing to sit down and learn at the

fect of any brother who has lessons of sound and adequate experience, and above all, of inspired wisdom, to offer on this subject. But until such can be produced to my satisfaction—I must be allowed, as a commissioned and sworn ‘watchman on the walls of Zion,’ (however incompetent) to give warning, ‘according to the best of my knowledge and understanding.’

While I speak thus candidly on the subject of camp meetings, allow me to volunteer a word in relation to what are commonly styled *Anxious Seats*. They are connected, and not very remotely, with the subject I have undertaken to discuss. Far be it from me to pronounce on those brethren who have thought it their duty to countenance them, a sentence of condemnation; or to question that good has sometimes been done where they have been used. But this, I must insist, is not, in all cases, a safe criterion of duty. Men may be savingly benefited by the instrumentality of means which all would unite in condemning. The decisive question is, can this method of proceeding be considered as the best mode, nay, as a really eligible mode, of drawing to a point, and ascertaining the exercises of serious inquiries? Is it the best way of deciding on the digested feelings, the deliberate purpose of persons whose attention has been aroused, it may be for the first time, and only a few minutes before, to the great subject of religion? If, indeed, I were called upon to address one or more individuals on a journey, as Philip was, in the case of the Ethiopian eunuch; individuals whom I never expected to see again, after the passing hour; I might, without impropriety, call them to declare their decision *within that hour*, and baptise them, as *Philip* did. Or, if I had occasion to speak to a mixed multitude, the greater part of whom could only remain a few days in the place where the Gospel was preached to them—as was the situation of many in the city of Jerusalem, on the day of Pentecost; it would strike me as proper to call them, not merely to an *immediate decision*—between the claims of God and the world, which indeed *ought always to be done by every minister*; but also to an *immediate manifestation of that decision*; that they might be conversed and prayed with accordingly, in the few hours of opportunity which they were permitted to enjoy: But it would by no means occur to me as the most judicious way, in ordinary cases, of drawing the line between the careless, and the truly anxious inquirer, to request all who were disposed to think seriously, to rise and present themselves before a public assembly, in the character of persons who had resolved, or were desirous, to devote themselves to the service of Christ—and this, perhaps, at the close of the very sermon by means of which it was hoped they had, for the first time, begun to feel and inquire about salvation; and, of course, in a few minutes after they thus began to feel. If I were to make such a request, I should expect to find the persons rising and presenting themselves in compliance with it, to be, for the most part, the forward, the sanguine, the rash, the self-confident, and the self-righteous; and that many, who felt more deeply, and yet hes-

itated about announcing themselves so suddenly as anxious inquirers, and, of course, kept their seats, would prove to be the modest, the humble, the broken-hearted, who had a deep impression of the deceitfulness of the heart, and who considered the importance of pondering well, the solemnity of every step, on a subject of such unutterable moment.

CHURCH MUSIC.

[From the Episcopal Watchman.]

I was very glad, Mr. Editor, to perceive in a recent number of the Watchman that you have called the attention of the public and the clergy especially, to the psalmody of the Church. Of the eminent fitness of music in the public worship of God as a mean of grace, there can be no doubt, and its use being enjoined by the Church, it becomes a matter of deep interest to all. Whatever concerns the worship of God can never be a matter of indifference to the Christian, even in matters which relate purely to the orderly conduct of the worship, much more in those which form a constituent part of the public services of the sanctuary. It has long been a subject lamented by the Christian community that so little attention should be paid by the clergy to the music of the public worship. In many parts of the country the whole matter is left to the clerk and a select body of the youth of the congregation who are emphatically called "*the singers*"—it being the business of nobody else to conduct or join in this part of the public worship of God. Indeed so unconcerned upon this subject have many congregations become, that it is no easy matter to persuade them that it is any part of their duty to join in the music of the Church. They seem to consider their duty as done, when they find the passages to be chanted or sung in their Prayer-books, and keep said books open until the conclusion of the chant or hymn. Without saying any thing more of the continued and increasing neglect of this part of the public worship of God, I will only ask the reader to note the behaviour of some congregations during singing or chanting. Many people content themselves with looking steadfastly on the words so chanted—many more with merely opening their Prayer-books, and all leave the public praises to a body of singers who perhaps would chant a part of Webster's Dictionary with the same feelings as any part of our service. And this is called the worship of God. Ought these things so to be?

1. Let *Sacred Music* form a constituent part of the course of theological studies of every candidate for orders. Luther strongly recommends this, and though the reader may suppose that undue importance is given to it; I am satisfied that he will think otherwise on a careful examination of the subject. I place this as the first remedy, because whatever the minister neglects, the people will, of course, slight if not despise. If he love not music, no matter; let him remedy his misfortune by all the means which in the exercise of a sound discretion he can command.

2. Let the choir be composed of a few, very few good voices, pro-

perly attuned and harmonized, and impress upon the people the idea that these are merely the precentors or leaders of the congregation. The devotion of heaven, it has been well said, is the devotion of society, and so the inspired volume tells us is its music, and I know of no thing which can so soon impress the soul with feelings of devotion, as the united voices of a congregation in the music of praise.

3. Let the music be plain and grave in its character, and well suited to the worship of God. No air, however light or trifling—no subject however profane, is now-a-days, thought unfit or improper for the music of the Church; and having recently heard a part of the opera of Cinderella, introduced into the public service, I cannot wonder at any desecration which the public indifference to sacred music may cause. If the choir, says an old writer would use their skill in singing, no otherwise than so as to be guides and leaders to the congregation, one would heartily approve of their design in forming societies, &c. But this is not thought distinction enough, and they are not content without standing higher than others in the congregation. They sit together—order the singing their own way, and are continually producing new tunes never before heard in the congregation, by which means their tunes become so many in a few years, that the congregation cannot learn them, and join in them were they so disposed.

With these rules, a minister well instructed in sacred music, a choir composed of a few clear and leading voices, the music itself grave and appropriate; there needs but one thing more to render this part of the worship what it should be; and such as would unite the hearts and voices of all the congregation, and this is—

4. That the psalms and hymns in metre (if we *must* use metrical versions) be of good poetry and suitable to the occasion upon which they are used. A selection might be made of the psalms and hymns at present in use, and these, with a few additions made in good taste, would be a valuable auxiliary to that most neglected part of our worship—the psalmody of the Church. The Committee of the General Convention will report a new version of the psalms for use, at the next Convention in October. I have examined their report and must think, that however sound the *principles* of their selection might have been, the Report itself will not prove satisfactory. It is a considerable improvement in the old version, but is not yet what it should be. Perhaps I judge rashly, being well convinced that the Psalms of David ought not *upon principle* to be used in a metrical version in the public worship—but others who have examined this report pronounce it a failure. Be this as it may, unless the *language* of praise be appropriate, in vain do the deep diapasons of the organ inspire the soul with devout feeling—in vain does the softest music thrill through the heart, and dispose it to the love and service of our common Father—the language falls gratingly upon the ear, and the thoughts are fixed to earth when they should be soaring to heaven.

I cannot but hope that this subject will hereafter receive more attention than it has hitherto done. If men would but rightly con-

sider its importance—its eminent fitness as a medium of devotion, and as an auxiliary of the public worship given us by the Creator and enjoined by his Church, there would be less indifference to its use and more horror at its frequent abuse, than is practised by many among us. It is, says a distinguished man out of our Church, a great and worthy object to the understanding of man; it is wonderful in itself; and in its proper and best use may be reckoned among the several means of grace which God in his abundant goodness has vouchsafed to his Church.

TREBLE.

CASE OF A CANDIDATE FOR CONFIRMATION,

[From Bridges, on the Christian Ministry.]

C. D. was a wild and careless lad, whose mind had never been troubled hitherto with the most cursory thought of religion. The world was every thing with him; all his care, all his employ, all his delight. Eternity, with its infinitely momentous stake, he wholly disregarded. Confirmation, in his view, was a thing of course. Several of his family had gone to the last Confirmation; and he was old enough for the present; and he thought that, if he could repeat his catechism, that was enough. I endeavoured to impress serious conviction upon his conscience, but could only obtain a promise that he would turn the matter over in his mind. Some slight impressions, however, were made by repeated conversations. As the time drew near, I endeavoured to bring his mind to a crisis. He told me that he was willing to be confirmed; to which I replied, 'I am glad to hear it, if it be really true that you wish to confirm your baptismal vow, and really to renounce the devil, the world, and the flesh. But I must make you understand the meaning and seriousness of the determination you have just expressed. Confirmation is a promise you are going to make—or rather to renew—to God. You are going to promise great things,—things which, if you perform them, will make the world wonder. You are going to promise the great, holy, heart-searching God, that you will, from this time forth forever, renounce, forsake and abhor the devil and all his works; sin of every kind, of every degree; whatever your conscience tells you to be wrong; and that you will resist with all your might whatever temptations have hitherto overcome you. These are great things for you to promise.' "I doubt," said he, "I am not fit; I had rather not go." Not at present taking any notice of his hesitation, I proceeded—"you are in the world from morning to night; Satan puts every temptation in your way—sin, the neglect of God, the neglect of his word, and prayer; your companions draw you as far as they can from every serious thought about your soul, your Saviour or eternity. Now you are going to promise, that when you meet them to-morrow, you will strive against them as far as you can; and if they will not hear you, that you will turn away from them. This is a part of the meaning of Confirmation. Is this your meaning?" "I think I had better not go," said he. "I do not wholly discourage you from going. If

you can go without telling a falsehood, it will be a blessing to you. But to profess and promise to God in his own house what you do not mean to perform, would be the most wicked falsehood you could utter. Did you know that it meant all this? "Nothing near so much." "Now" said I, "I do not wish to frighten you, but it is so dreadful to go blindfolded and not think what you are about before you promise. In your business you never make promises in this thoughtless way,—and this is by far the most serious business you ever took in hand." "Yes, indeed, I begin to see it is; and I think I had better give it up." I do not recommend you to give it up to-night. You have not yet asked God to teach you. He is waiting for the first turn of your heart to him, if you will but seek him. Let me show you in the parable of the prodigal a picture of God's love and readiness to welcome you. He listened with considerable attention, and at length said, "I should like to go; but I think I had better not, I am not fit." "I think so. Only remember, that unfitness for Confirmation is unfitness for death. And how awful to be called into eternity in this state of unfitness! How awful to be growing more unfit every day by neglecting these things! Do not despise this precious gift. It is worth all that you have in the world—the pearl of great price—worth ten thousand worlds, if you had them to buy it." "Yes, but it is such a very strict thing." "And you must expect to find it so. You never can be religious without a hard struggle. Do let me tell you how much happier a thing it is to serve God than to run after the world: at least let me persuade you to make the trial. God has more to give you than the world, and if you will but ask him—"he giveth liberally and upbraideth not." Now, have you really ever asked him? "I think I have prayed lately; but, I doubt, not with all my heart." I continued my instructions at some length. His conscience was evidently under the temporary power of conviction, but he could not make up his mind to the cost. The chains of sin and Satan were too strong to be broken by such faint and unproductive convictions.—*Gambier Observer.*

POETRY.

[Selected for the Gospel Messenger.]

"Oh! by what glimm'ring light we view,
That unknown world we're hast'ning to!
God hath lock'd up the mystic page,
And curtain'd darkness round the stage.

We talk of Heaven, we talk of Hell,
But what they mean no tongue can tell!
Heav'n is the realm where angels are,
And hell the chaos of despair.

But what these awful words imply,
None of us know before we die;
Whether we will, or not, we must
Take the succeeding world on trust.

This hour, perhaps, our friend is well,
The next we hear his passing bell;
He dies, and then for aught we see,
Ceases at once, to breathe or be.

Swift flies the soul, perhaps 'tis gone,
Ten thousand leagues beyond the sun—
Or twice ten thousand more, thrice told,
Ere the forsaken clay is cold.

But ah! no notices they give,
Nor tell us, where or how they live;
Tho' conscious while with us below,
How much themselves desired to know.

As if bound up by solemn fate,
To keep this secret of their state—
To tell their joys and pains to none,
That man may live *by faith alone*.

Well, let our Sovereign if he please,
Lock up his marvellous decrees;
Why should we wish him to reveal,
What he thinks proper to conceal?

It is enough that we believe,
Heaven's brighter far than we conceive,
And oh! may God our souls prepare,
To meet and bless and praise him there!"

RELIGIOUS INTELLIGENCE.

Sunday School at St. Paul's Church.—From a very interesting and full report of its condition, we learn that "its present prosperity affords to those who have been anxiously observing its progress, the realization of their hopes, and the strongest encouragement for continued and increased zeal in its behalf." Since the 5th of February, 54 new scholars have been added to the white school, the whole number now is 172, (exclusive of 35 in the Infant School,) the average attendance lately has varied from 76 to 95. There are 6 male and 12 female teachers. Of the School for coloured children, the report says: "its condition is such as to justify the expectation that it will soon assume a more interesting position, and be crowned both as to its extent and usefulness, with all the success its friends can desire."

It is stated "that there are no publications of the Union to which we can direct the attention of the more intelligent classes." With all deference, we think this remark needs qualification, not to mention the comprehensive questions on the Epistles and Gospels, we beg leave to refer to the books named in the "system of instruction" for the "seventh class." We think that not merely Youths, but grown persons, and even those who have paid much attention to theology, would find their minds exercised and some knowledge new to them in those excellent works: "Hobart's Fasts and Festivals and in particular, (see the first and second chapters:) Harmony of

the Creeds, by Dr. Jarvis, and Companion for the Book of Common prayer. This last work contains the substance of the many volumes that have been written on our ritual, and we know no work, of its lamented author which is a happier specimen of his talent and thorough acquaintance with the principles of our Church. We regret to notice what we conceive an inaccuracy in this valuable report, but it is the only one. With this exhortation to the teachers, all must be much pleased. "In a peculiar manner then, does it become us, to whom the guardianship and direction of this important charity have been more especially committed, to watch over its interests with the tenderest assiduity, and by our prayers and personal exertions, to endeavour to promote its usefulness and insure the communication of the invaluable benefits, it was designed to confer. On the correct discharge of our duties, as Teachers and Directors, may depend, in some measure the future well-being of society—the happiness, temporally and eternally, of many immortal souls, and the transmission to after generations, of the means of investing the pillars of the Church, with increased strength, beauty and durability"

Sunday School Society of St. Philip's Church.—To aid this institution in paying for their building, a Sermon was preached on Sunday the 16th September. The amount collected at the doors, was larger than usual, being \$131.

Domestic and Foreign Missionary Society. The periodical paper for September, contains interesting letters from the Missionaries in our own country and in Greece. The Rev. Mr. Cadle at Green Bay, among the Indians, reports, 109 boarders, and that at a public examination, the progress of the pupils was satisfactory. He announces his wish to resign, but the Committee have requested him to remain. He says the Mission has "instructed many, whose minds would, without its aid, have been wholly neglected, and who would have lived virtually without God, and without hope in the world. It has communicated knowledge to numbers that could not appreciate its value; it has sowed the seed, which will, I trust, bear fruit to life eternal."

The Rev. Mr. Ottey, at Franklin, Tennessee, says of "a family irreligious and immoral, to whom a prayer book was given, that a few weeks after "a wonderful moral transformation took place in the whole family. They became orderly in their deportment, cleanly in their appearances, and industrious in their habits. Such was the change wrought, that it was remarked by the whole neighbourhood. Comment upon this incident I deem unnecessary; it speaks for itself.

The Rev. Mr. Wheeler, Mississippi, writes "I have had religious exercises at their quarters (viz: the slaves) I find no slave-holders to object when I have proposed service for the negroes; but there is felt exceedingly little of the responsibility resting upon them. Hence indifference, and next to no pains taken to have them instructed in

religion; though experience shows that the pious negroes are the most faithful in their labours, and most affectionate to their masters."

The Rev. Mr. Corson, Missouri, writes, Episcopal services "are preferred to those of other denominations, by the best part of our American population, and almost universally by Protestant emigrants from the Continent of Europe—he, whose zeal, under such circumstances, is not inflamed so as to border on enthusiasm, must be cold indeed."

The Rev. Mr. Bragg, Florida, says "unless the Episcopal Church shall do quickly, what it is in her power to do, for the population of Middle Florida, the opportunity of establishing her institutions in this region will, probably, soon pass away, never to be recalled. The current of public prejudice is already strong against the distinctive features of our discipline and worship, in many portions of this Territory, and 'great grace' must rest upon the Missionary, who conscientiously endeavours to counteract and remove that prejudice. Let Episcopalians be liberal, zealous, and consistent, and our efforts may yet be blessed. 'In the New-Virginia neighbourhood, (12 miles from town,) I have reason to hope for the erection of a convenient log-house for public worship, in the month of July or August.

The Rev. Mr. Hill from Athens, Greece, writes "my next will, I hope, contain an interesting account of our missionary establishment. We hope to enter our new house with our schools on Monday next, the 26th inst. with about 150 scholars; in a few days after, the number will, I feel assured, be doubled, or nearly so."

The Society is greatly in need of funds, its cause will be advocated at the time of the next General Convention, by sermons from Bishops White and Mead. Among the contributors we notice a generous amount from Beaufort, South-Carolina, of \$165.

Tennessee.—The Fourth Diocesan Convention was held from the 28th to the 30th of June inclusive; present 6 of the Clergy and 7 of the Laity. The Rt. Rev. Bishop Ives of North-Carolina, was requested to preside, and he preached from Romans x. 15. Two persons were ordained Deacons. The following passed: Resolved, That this Convention pledge themselves, if funds can be obtained, to establish, at some eligible location in this Diocese, a Classical and Theological Seminary of learning, in order to educate, or aid in the education of persons who are desirous of obtaining holy orders

"Resolved, That the Standing Committee of the Diocese be required to call a special Convention, provided there should be in this Diocese 'six resident and officiating Presbyters,' before the meeting of the next General Convention.

Ordered, That, should any moneys remain in the hands of the Treasurer, after paying the contingent expenses of this Convention, the same shall be applied to the payment, in part, of the expenses of the clerical delegate or delegates to the next General Convention."

In the report on the state of the Church, it is stated "little more than six years have elapsed, since one of this committee entered this state, and began the good work of endeavouring to gather together

the scattered members of our Zion, and bring them again to the worship of God in the beauty of holiness. The intermediate period had added but two labourers in the same great and holy cause. With only one congregation to each of these ministers of the gospel, we met under circumstances but little calculated to cheer our hearts, and in such places and rooms as the kindness of others might allow to our use. We have now met for the first time within consecrated walls. We are now first cheered with the presence of others who have come up to the same work, and entered the same field. Two have been added to our numbers by ordination: men whose homes are in our state, and who are bound to it by many ties. We also enjoy the presence of brethren in the ministry from other states, who take an interest in our labours. And even deeper is our gratification, at the charity which has again led an apostolic Bishop among us, regardless of personal sacrifices, that he might aid in setting forth the salvation of all men.

"On every side, and in every direction, are we informed of people whose education, principles, and feelings are all on the side of our Church,

'Who long to tread the sacred paths
Which to God's dwelling lead;'

and who mourn their privation of the means of grace. There are multitudes of members of our Church, baptised by its ministers: nay, who have even submitted to the laying on of hands of our Bishops in various parts of our own country and even Europe, who only need, and actually desire, our ministers to assemble them together into congregations, to enable them again to offer praises and prayers to God in temples of their own.

"The increase, small as it may be, has not been produced by desultory and fitful practices, or by means of questionable character; but by the regular use of the ordinary means of grace, in steady attendance upon the public worship of God, and the preaching of his word, and participation in the holy ordinances of the Church. We need not doubt, that, in the persevering use of the same means, still greater blessings will be vouchsafed from on high—grace will be added to grace—and the whole Church will grow in the knowledge and fear of the Lord."

In his address the Bishop says "nothing of a temporal character can be so essential, after the settlement of a clergyman, to the rapid and permanent increase of a parish, as the providing of a Sanctuary of God, in which all may have an interest, and in that interest a motive, to advance the welfare of the Church. Indeed, until this is done, the Christian, and the Christian family, are without a *spiritual home*, a place which, separated from all unhallowed and secular uses, and devoted alone to the service of a holy God, forms to the pious soul a grateful and refreshing retreat from the distractions of time, and an appropriate place of preparation for that rest, which remaineth for the people of God in eternity.

"I cannot here forbear noticing the circumstance, that these are

the first instances of ordination to any holy office in this Diocese—and that, while they present a source of animating encouragement, they call for our fervent prayers, that this so favourable a beginning, may be followed by a long succession, *even unto the end of the world*, of united, faithful and self-denying labourers, in this destitute but most interesting vineyard of the Lord.

“What then, brethren, is your obvious duty? With a territory lying to the south and west of you, equal almost to the remaining portion of the United States, and destined at no very distant time to control the interests of these States, surely it cannot be matter of indifference to any intelligent Episcopalian, who loves his country, and the word of his God and Saviour, whether this important region shall be blest with the solace and restraining institutions of the Church, or be left to the fearful influence of modern religious excitements. But in the whole of the interesting country of which I speak, we have only from 12 to 15 clergymen. What, then, does the relation you bear to it call upon you to do? What, but to go to the extent of your power in increasing the number of pious and devoted clergymen.”



New-Hampshire.—The Thirty Second Convention was held on the 27th of June, present 4 of the Clergy (the whole number in the diocese is 7,) and 8 of the Laity. In the report from Claremont, it is said “during the past year, which has been one of unusual excitement, and religious effect, among the various denominations of Christians—the Rector, as he deemed it to be his duty, has more particularly made the characteristics of the Church, for discipline as well as for doctrine, the subject of his discourses, and urged his people to examine for themselves with a closer scrutiny her claims to be of the primitive faith and of apostolic foundation; and by the blessing of God, the happy effects thereof have been such as to demonstrate it to be one of the best guards for the Church, against heresies and schisms.”

In the report from Portsmouth “the munificent offer of a central and very valuable lot of ground by John Fisher Sheafe, Esq. of New-York, on condition that my Church would erect a suitable building for holding meetings for our scriptural classes, Sunday School, &c. has been met by my parishioners by a most noble and grateful liberality, and a beautiful doric Chapel for these purposes, capable of accommodating about 230 persons, is now near completion.”



Ohio.—The Annual Convention of the Church in this Diocese, was held on the 5th ult. the Journal has not yet been received, but we learn from the *Gambier Observer*, that the Rev. Charles P. M’Ilvaine, Rector of St. Ann’s Church, Brooklyn, New-York, was elected Bishop of Ohio. The validity of Bishop Chase’s resignation, will, no doubt, engage the serious attention of the approaching General Convention.

Delaware.—The 42 Annual Convention of the Protestant Episcopal Church in Delaware, was held on the 9th day of June. There are in this Diocese, 5 Clergymen, and 16 Churches and Chapels. The Bishops of Pennsylvania, perform Episcopal services in Delaware, under the 20th Canon of the General Convention. From the few Parochial reports received, we learn, that there were 14 Adult Baptisms, and 23 of Infants, Marriages 22, Burials 77, Communicants 225, Sunday School scholars 486, Teachers 50. The Diocesan Missionary Society was revived.

Cholera.—A London correspondent says:—The Cholera seems a scourge of Providence, brought in to aid the cause of Temperance, and to enforce abstinence from ardent spirits, and from vice. I do assure you that all the Pulpit men of London could not effect so much with all their powers, independent of this consideration, as a placard, in large capitals daily carried through the streets of London, by order of the civil authorities, or by the provisions of the benevolent (I do not know which) in these letters: "*All spirit drinkers will be the first victims of the Cholera.*" Every body, that walks the streets meets this several times a day, and if he be addicted to this, or any other vice, the providence of God speaks to his heart in a silent, irresistible eloquence. Men naturally love life, and now is the time for the cause of Temperance over the world. In the actual and prospective prevalence of this epidemic, God has put a mightier argument in the hands of the advocates of Temperance.—*Gambier Observer.*

The effect of the Cholera, says the "*Connecticut Observer*," in the United States within three months, in calling forth an acknowledgement of the moral government and providence of God, the mediation of Jesus Christ, the efficacy of prayer, and a general profession of belief in the Christian religion on the part of our state and national rulers, is to us astonishing. Only a short time ago it appeared as if infidelity would drive from the measures of our rulers, and from their public documents, all acknowledgement that this is a Christian nation, and under allegiance to the Most High. Who, after reading a small part of the remarks respecting "Church and State," and others of a similar kind, with which the press in this country has lately abounded, and seeing how carefully all approach was avoided to any measure which might even imply that rulers and nations, as such, have any thing to do with the government and laws and institutions of God, and with the religion of Christ, would have expected to see the public documents which have been called into being by the ravages and threatened attacks of the Cholera? The mercies of God, our nation had despised, and we were, to human appearance, fast rushing towards the point where his very existence and government, if not denied, could not be publicly owned without the rebukes of a polluted press. But he comes in his judgments, and his presence is felt, his power is acknowledged, his wrath is deprecated. The pestilence may save our country from infidelity, or from atheism.

Pay Day.—Many of the respectable mechanics of Albany, have changed their pay day from Saturday to Monday, and find the change advantageous to all concerned. In favour of this measure, it is said, that a poor man is often tempted by the possession of his week's wages on Sunday, to spend that holy day in dissipation, and to expend the fruits of his toil in a few hours, and thus his family is left to starve, while he himself is unfitted for returning to his labours on Monday. Perhaps a week of sober reflection might induce many to deposit any balance which he might have, in the Savings Bank.—*Recorder.*

Great Generosity.—To institute a Mission to Palastine, two members of the Baptist Church at the North, have subscribed each \$600, and others have subscribed each \$200.

Prayer used in the Great Plague, in 1665.—The following was the Form of Prayer set forth on that distressing visitation of God's providence, by the Archbishop of Canterbury. Its spirit of fervent and most scriptural supplication, must reach, we would fain hope, and kindle every heart.

"O most gracious God, Father of mercies, and of our Lord Jesus Christ; look down upon us, we beseech thee, in much pity and compassion, and behold our great misery and trouble. For there is wrath gone out against us, and *the plague* is begun. That dreadful arrow of thine sticks fast in our flesh, and the venom thereof fires our blood, and drinks up our spirit; and shouldest thou suffer it to bring us all to the dust of death, yet must we still acknowledge, that righteous art Thou, O Lord, and just are thy judgments. For our transgressions multiplied against thee as the sand on the sea-shore, might justly bring over us a deluge of thy wrath. The cry of our sins, that hath pierced the very heavens, might well return with showers of vengeance on our heads. While our earth is defiled under the inhabitants thereof, what wonder if thou commandest an evil angel to pour out his vial into our air, to fill it with infection, and the noisome pestilence, and so to turn the very breath of our life into the savor of death unto us all! But yet, we beseech thee, O our God, forget not thou to be gracious, neither shut thou up thy loving kindness in displeasure. For His sake who himself took up our infirmities, and bore our sicknesses, have mercy upon us, and say to the destroying angel, It is enough. O let that blood of sprinkling, which speaks better things than that of Abel, be upon the lintel, and the two side posts of all our dwellings, that the destroyer may pass by. Let the sweet odour of thy blessed Son's all sufficient sacrifice and intercession, (infinitely more prevalent than the typical incense of Aaron) interpose between the living and the dead, and be our full and perfect atonement, ever acceptable with thee, that the plague may be stayed. O let us live, and we will praise thy name, and then thy judgments shall teach us to look every man into the plague of his own heart, that being cleansed from all our sins, we may serve thee with pure hearts all our days, till we come at last

where there is no more sickness nor death, through thy tender mercies in Him alone who is our life, and our health, and our salvation, Jesus Christ, our ever blessed Saviour and Redeemer.—Amen.”

Sunday Schools.—One of the greatest defects in Sunday School instruction, we think, has arisen from the want of interest on the part of parents and the older members of the congregation. Money for the expenses of the school they will often liberally contribute, but withhold what is also requisite, and what too in many cases could be given, their presence, and personal services. The business of instruction is consequently too often thrown, and that too, almost exclusively upon the young, and comparatively incompetent. It may be said, that heads of families find no leisure to devote to the duties of the Sunday School. We would respectfully inquire, whether they find none to accomplish many agreeable objects which are far less important; whether the apology which is urged is not, after all, suggested by self-deception, in place of the true reason of their neglect, *want of inclination*; whether the obstacle occasioned by domestic cares, might not be removed by permitting those of their children who are old enough, to accompany them; whether, at least, they could not *sometimes* find a few moments to spend in examining the pupils, encouraging the teachers, giving such counsel, and communicating such instruction, as their superior wisdom and experience so well enables them to impart? We have been led to these remarks on the neglect of those who should be the vigilant guardians of Sunday Schools, from what has come to our ears, and what we have ourselves witnessed. Parents, in their daily intercourse with their children become intimately acquainted with the various emotions, thoughts, and affections of the youthful mind, and acquire such facility in impressing it, that almost any truth can be powerfully and effectually conveyed.

The Christian, too, who has for years made the word of God his study, and drawn from that exhaustless fountain many a strengthening and refreshing draught, can unfold its meaning and enforce its truths with peculiar clearness, energy, and effect. We would by no means discourage our young friends in their pious labours. We trust they want no other incitement to perseverance in well doing than what will inevitably result from their labors,—their own happiness and improvement, and that of those on whom their care and toil are bestowed. We only mean to insist that the responsibility should not entirely devolve on them.

NEW PUBLICATIONS.

The Youth's Book on natural Theology, illustrated in Familiar Dialogues, by the Rev T. H. Gallaudet. 1832.—This is the latest of several books for the benefit of the rising generation, issued by the talented, experienced, pious author, whose skill in making himself understood by the young, altho' the subject may be the least familiar to them, is if not unrivalled, unsurpassed.

The work before us is so full of interesting facts and admirable moral reflections, that we are at a loss in making selections. All may read it, but parents and other guardians of the young, more especially, with pleasure and profit. In the Schools for children between 8 and 14 years of age we trust it will be introduced. We do not mean that the whole of it is level to the comprehension of all such children. But the simpler illustrations may be used with those least intelligent. The plates are valuable as giving instruction thro' the eyes. The great merit of the work is that it sets the young to think, and on the most important of subjects--the being and attributes of God, and the foundation of duty.

Among other wonderful facts are the following:—

"The little *nautilus* is like a steam-boat, but it is alive. You may make something exactly like the *nautilus* but you could not make it live, so as to move itself about, and go down under the water, and rise up again just as it chooses. "The *chætodon* is a fish with a snout, through which it can shoot a drop of water, with so much force that it can hit an insect from four to six feet off, and thus kill it; or stun it, so that it falls down on the water and the fish gets it for food. Of the electrical eel, more than one third is a curious, electrical battery, as truly so as the electrical vials are, though it is made very differently from them.

"There are more than 30,000 distinct muscles in the trunk of an elephant. The trunk is his neck, nose, arm, hand and finger. In the two eyes of the dragon fly, there are 25,000 smaller eyes, so placed that they look different ways, this is to remedy its not being able to move its eyes as men do.

"The woodpecker's bill is like a chisel, and his head like the mallet to drive the chisel. A worm was going up a tree, when the woodpecker made his hole just in the right place, 4 or 5 inches above the worm-hole to catch him as he passed up.

"The oyster catcher has a long stout bill shaped like a wedge, with which it knocks the oyster off the rock, and then opens it.

"In the fly trap, the leaves are jointed and have two rows of strong prickles. If an insect alights on these leaves, instantly they rise up, the rows of prickles lock themselves fast together, and the little animal is now caught and dies. It is thought the plant is nourished by the dead insect.

"The deaf and dumb can spell words by their fingers, four times faster than the best writer can write them. What would they do if the fingers were not so made that they could talk by them?

"God has made our faces so that they can speak the language of our souls. It is the expression of the countenance which distinguishes one man from another, so that people do not look all alike as a flock of sheep do. Beasts have not so many muscles and nerves in their faces as men. The human eye can see a fixed star at the distance of five millions of miles."

From such facts the author deduces these among other moral and religious reflections. "Well, my son, men, beasts, birds, fishes, insects, trees, flowers and vegetables, have hundreds, and thousands, of other things quite as wonderful as any thing that I have yet explained to you. We cannot look around us, without seeing proofs every where, that there is a God, and that He is a Being of infinite power, wisdom, and goodness.

"Does a gun chance to be made; and a man chance to find it, and to know what it was made for; and, when he feels hungry, because he has no other food, chance to go into the woods, and chance to keep looking after a bird, to shoot it; and when he sees one, chance to shoot it, and carry it home to eat?

"Was there no design, contrivance, and skill, in the making of the gun; and none in the man's using it? Who made the tube like snout of the *chætodon*, and who taught this fish, *how to use it*?

"Mother, He must be a fool, who says, there is no God. Yes, my son. *The fool hath said in his heart there is no God*

"For this corruptible must put on incorruption, and this mortal must put on immortality. It is the Bible, my son, which teaches us these wonderful truths. And, while you admire the wisdom and power of God in the curious butterfly which He has formed, think of *that resurrection from the dead*, which if you truly love God, will so change your present feeble and decaying body, *that it will live in immortal health, and youth, and strength, and beauty*.

"How thankful most persons would be, if any body should give them a beautiful, gold watch, that cost a hundred dollars, and was one of the best that could be made. They would be often looking at it, and admiring it, and showing it to

others, and talking about it, and feeling very thankful to the kind friend who gave it to them.

"Our arm and hand is vastly more wonderful, and useful to us, than the dearest and best watch would be, and yet, how seldom we think of this, or talk about it, and feel grateful to our kind Heavenly Father, who made this part, and all the parts of our bodies for our use and comfort."

We add a lesson which seems less obviously to result from the subject, but none can be more important. "Mother if I did not know that you never tell me any thing that is not true, I could not believe it. You see, my son, the advantage of always speaking the truth. If I had, sometimes, deceived you, you would not know whether to believe me, now, or not."

The conclusion is in admirable keeping with the rest of this fine work. "From the works of God you may learn His amazing power, and wisdom, and goodness. But you cannot learn from them, a great deal that is very important for you to know about God, and your soul, and *whither you will go, and what you will be and do after death*. God has been very kind, in giving you *another and a brighter light*, to guide you into the knowledge of these important things. He has given you the Bible. This holy Book, which good men wrote, just as God directed them to write it, tells you all that is necessary for you to know, with regard to God, and your soul, and your existence after death. The more you study it, the wiser you will grow. The more you love and obey it, the better, and the happier, you will be."

Faber's New Work on the Trinity.—An English correspondent of the "Banner of the Church" says "He calls it" the "Apostolicity of Trinitarianism: or the testimony of history to the antiquity and apostolical inculcation of the doctrine of the Holy Trinity." In the first book he traces up the doctrine of the Holy Trinity to the Apostolic age in various distinct, but perfectly harmonizing lines of evidence: and in the second book are noticed the objections which affect the historical part of the question. The work is printing at the press of Gilbert and Rivington; and as Mr. Rivington is an excellent classical scholar who procures all doubtful passages the Fathers which may occur in the proof sheets, to be collated with the original books in the British Museum, I anticipate that Mr. Faber's work will be as correctly printed as I know it to be profoundly learned."

OBITUARY NOTICE.

The death of Bishop Croes, was mentioned in our last number. The following is a just tribute to his Memory.

He was one of the mildest and most amiable of men—we mean not of sickly or of artificial sensibilities—but plain, unpretending, unostentatious, in all the amenities of life, and in all the condescensions so winning in his exalted office. He was also efficient, yet still without the least attempt at exhibition: his diocese, if we mistake not, having more than doubled the number and the strength of its congregations, and nearly trebled its clergy, since he entered upon his episcopate. These accessions to his charge are his monument, and they probably equal the increment which honoured the labours of any of the primary bishops of our dioceses.

He was, says the Auburn Gospel Messenger, what is commonly termed "a self made man." With remarkable habits of systematic application to his studies and duties, he made his way to highly respectable attainments as a scholar,—and even while in youth and in the bustle and discouragements of the American Revolution in which he had some participation as a soldier, he found means to prosecute his study of the Latin and Greek classics. As a teacher, in which office he was laboriously engaged for many years, he was justly distinguished for his fidelity and for his minuteness and accuracy, especially in the philological department of education. As a clergyman in and out of the desk and pulpit, Dr. Croes was always pious and dignified in manner, and practical good sense blended with evangelical principle marked his discourses. If his elocution, owing to a chronic complaint, was not always commanding, it had the merit,—no common praise,—of most unostentatious simplicity and apparent sincerity. On his bed of languishment and disease, we have witnessed the dignified composure of Christian resignation, and heard the pious admonitions, the meek and ardent avowals of his unshaken trust

in the all prevailing merits of his Redeemer's blood, and his sole reliance upon that same Redeemer's grace for the renewal and sanctification of his heart.

P. E. Society for the Advancement of Christianity in South-Carolina.

The Librarian reports the following donations to the Library—

From Messrs Swords, Stanford & Co New-York.—The Aged Christian's Cabinet containing a variety of Essays, Conversations, and Discourses, by the Rev. John Stanford, D. D. 8vo. New-York, 1829. Sermons, by the Rev. J. W. Cunningham, A. M. vol. 2, 8vo. New York, 1830. Sermons upon Religious Education and Filial Duty: by the Rev. J. M. Wainwright, D. D. 8vo. New York, 1829. The Last Days of Bishop Heber; by Thomas Robinson, A. M. 12mo. New York, 1831. The Offices of the Holy Spirit; Four Sermons, by the Rev. Charles Simeon, M. A. 12mo. New-York, 1832. The Portraiture of a Christian Gentleman; by W. Roberts, Esq. 12mo New-York, 1831. A Tribute of Sympathy, addressed to mourners, by W Newnham Esq. 12mo. New-York, 1832. Clavertson: or the Infidel's Visit, 18mo. New-York, 1831. The Scripture Reader's Guide to the Devotional use of the Holy Scriptures; by Caroline Frey, 18mo. New York, 1830. And a number of Pamphlets.

From Thomas S. Grimke, Esq.—The Missionary Herald for June, 1832. An Oration delivered before the Euphradian Society of Charleston College, by Thomas S. Grimke, Esq.

The Treasurer reports the following—

Donation from Mrs. Rebecca Cordes, \$5,

Annual Subscribers, each paying \$5. Miss Ann Barnwell, and Miss Hetty Barnwell, of Beaufort.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev Dr. Meade, Assistant Bishop of the P. E. Church in Virginia.—On Sunday, July 1st 1832, at Lunenburg, the Rev. Charles W. Taleaferro, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in New York.—On Wednesday, August 8th, 1832, in St. John's Church, Ithaca, the Rev. James D. Carder, Deacon, was admitted to the Holy Order of Priests. And on Wednesday August 15th, 1832, in St. Mark's Church, Hunt's Hollow, the Rev Mr. Shaw, Deacon, was admitted to the Holy Order of Priests. Mr. Shaw, had been a Presbyterian Minister for several years.

By the Right Rev. Dr. Ives, Bishop of the P. E. Church in North Carolina.—

On Sunday, July 1st, 1832, in Christ Church, Nashville, Tennessee, the Rev. John Chilton, Deacon, was admitted to the Holy Order of Priests; in conformity with Canon XX. of the General Convention.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut.—

On Tuesday Sept. 4th 1832, in St. Michael's Church, Salem Bridge, the Rev. Thomas J. Davis, Deacon, was admitted to the Holy Order of Priests.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. Meade, Assistant Bishop of the P. E. Church in Virginia. During the Visitation of his Diocese, in July and August last, this Prelate consecrated seven New Churches.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut.—

On Thursday, August 30th 1832, St. John's Church, East Windsor, was consecrated to the Christian Worship of Almighty God

CALENDAR FOR OCTOBER.

7. Sixteenth Sunday after Trinity.
14. Seventeenth Sunday after Trinity.
17. Anniversary of the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South-Carolina.
18. St. Luke. Anniversary of the Orphan-House.
21. Eighteenth Sunday after Trinity.
28. St Simon and St. Jude. Nineteenth Sunday after Trinity.
29. Anniversary of the Charleston Infant School Society.